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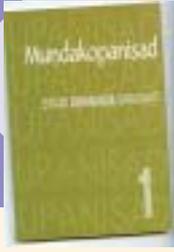
*Arsha Vidya
Newsletter*

In fearless voice may
we proclaim

The Rishi's message
from all house-tops

And bring the men
of different claim

To a fold of Love
where oneness lasts!



मुण्डकोपनिषद् Muṇḍakopaniṣad



An examination of the nature of results of action and the nature of one's search makes a person gain viveka. That viveka leads to a change in the sphere of one's search. The nature of one's search is revealed by one simple sentence here, *nāsti akṛtaḥ kṛtena*. *Kṛtaḥ* means what is done. The pot is *kṛta*, made. Previously the pot was not in this form, now it is in this form. Similarly, any karma phala is brought into existence. It is a result of one's action. *Puṇya* is called *sukṛta*, well-done and *pāpa* is called *duṣkṛta*, ill done. Both of them are *kṛta*. So *kṛta* stands for both desirable and undesirable results, which are created. *Akṛta* is uncreated. Uncreated means *nitya*. The sentence '*nāsti akṛtaḥ kṛtaena*' conveys a lot of things: The entire karma-kāṇḍa is analysed and presented as *anitya*; *vairāgya* is pointed out in a capsule-like form; the process of conversion of a *mumukṣu* into a *jijñāsu* is shown. The means for *vairāgya* is *viveka*. By the *parikṣā* one accomplished both *viveka* and *vairāgya*.

The change of sphere of one's search has taken place. Now, the person is not going to search any more in the form of pursuing any karma-phala, including *svarga*. The result of *parikṣā* is that one ascertains *mokṣa* as not the result of any action.

Results of actions are of four types. They are: 1. *Utpādya*, a result in the form of a product, like a pot. 2. *Āpya*, a result in the form of reaching, like going abroad or going to heaven. 3. *Saṃskārya*, a result in the form of removal of impurity and imparting a good quality, e.g., cleaning and polishing a vessel to a shine. A religious rite like *upanayana*, thread ceremony, is a *Saṃskāra* karma. 4. *Vikārya*, a result in the form of modification, e.g. milk to yogurt. Making, reaching, purifying and modifying are the four results obtained by karma. *Mokṣa* is not a product because it is *nitya*. It cannot be reached because it is you. It cannot be purified because it is free from blemish. It cannot be modified because it is one whole. Hence, *nitya-mokṣa* is not a product or a by-product of karma. If by karma it is not going to be accomplished, and one still wants *mokṣa*, then *mokṣa* must be already existent, centred on oneself.

The bondage is centred on 'I', so the *mokṣa* is going to be centred on 'I'. If I cannot accomplish it through action, then I have to accomplish it without exercising my will. That means *mokṣa* is *pramāṇa phala*, the result of knowing. Operation of *pramāṇa* does not give *mokṣa*. It only gives rise to knowledge, and knowledge alone is *mokṣa*. A commitment to knowing is called *nirveda*, dispassion for every other thing. If knowing is involved, then you have the question, "How will I know?". Then you require an appropriate *pramāṇa*. This is like a quantum jump.

A quantum jump always looks illogical, but it has its own logic. Similarly, here also it looks like a quantum jump, but there is no jump here.

The result of the parīkṣa, examination is that one gains dispassion. Passion means longing. The absence of longing is dispassion. Even though the śāstra says, “May one gain dispassion”, there is no command here. Dispassion is not even a discovery, it is not something one is going to decide upon and do. Dispassion is the natural outcome of parīkṣa. So, the emphasis here is only in the parīkṣa. May one do the parīkṣa about the nature of karma-phala. This is done either independently or with the help of the śāstra, with the help of the teacher. As a result of parīkṣa, one discovers that what one is seeking is not karma-phala, but what one is seeking is pramāṇa phala.

Nirveda can be seen as nothing but puruṣārtha niścaya—a very well ascertained conclusion with reference to what you want in life. Without inquiry, you cannot really have an ascertained decision, a decision that cannot be reversed. How do you accomplish this?

Parīkṣa implies two things: one is what you are examining; the other is the standard with which you compare. What you are examining is karma-phala. Analysing varieties of experiences that you gain through various karmas, you accomplish dispassion. By analysis how can you develop dispassion? This is where you have to bring in your commitment in life. Are you committed to wealth, or through wealth to something else? Are you committed to heaven, or through heaven to something else? You have to do this inquiry. You are not interested in wealth or heaven as such. Through them you seek freedom from the sense of limitation. That freedom is at the back of every pursuit. Whether that can be gained by all these lokas is the inquiry. Through this inquiry, cognitively one comes to gain the dispassion.

The second thing is the standard, the standard from where you are looking at the experience. It is the basis of your conclusion. The standard here is your appreciation of what is freedom. All that you seek is freedom from a sense of limitation that is centred on ‘I’. That is the real end in every pursuit. If that is appreciated, then on an analysis of your experiences, you find them worthless because they do not give you freedom from the sense of limitation. Examining the experiences in this way, you command that dispassion.

How does one know that the experiences do not give the freedom? Because nāsti akṛtat kṛtena: mokṣa cannot be gained by karma. Kṛta means a created object. Being created, it is anitya, bound by time. The mokṣa that one is seeking has to be for good. In sleep one has that freedom for a length of time. But that freedom is not freedom because it does not last. Again, one does not want that freedom that one has in sleep because one does not directly enjoy it. In deep sleep one is not conscious that ‘I am free’. It is an experience all right, but the mind has also gone to sleep.

To be continued.....

श्री रुद्रम्
Śrī Rudram
ANUVĀKA 10

This anuvāka consists of twelve mantras. In this prayer Rudra is requested not to do certain things but grant certain other things. Since prayer is offered here, namaḥ is not mentioned. As a rule, only after namaskāra, a prayer is made.

Mantra 1

Ṛṣi – Pulastyaḥ; Chandas - Āstārapanktiḥ; Devatā - Bhairava Rudraḥ
Dhyāna-śloka

आगुल्फासितकञ्चुको डमरुकाश्लिष्टो लसत्कुण्डलः

शूली कुण्डलितश्रवाः सुतिलको मञ्जुक्वणन्नपुरः ।

निर्लिप्तस्वकदन्तपङ्क्तिकिरणश्वेतः कपर्दी हरो

देवो भैरववेषभूषिततनुर्ध्र्येयो मृडानीपतिः ॥

āgulphāsītakañcuko ḍamarukāśliṣṭho lasatkuṇḍalaḥ

śūlī kuṇḍalitaśravāḥ sutilako mañjukvaṇannūpuraḥ ।

nirliptasvakadantapanikiraṇaśvetaḥ kapardī haro

devo bhairavaveṣabhūṣitatanurdhyeyo mṛḍānīpatiḥ ॥

We meditate on Lord as Bhairava, a fearsome form whose forehead is smeared with ashes, who wears a crimson robe upto his ankle, holding a drum (in one hand), a spear (in the other hand), adorned with shining earrings, whose ornate anklets ring with beautiful sound, whose pearly white teeth shine in his joyful smile, who has matted hair, who removes all pāpās (sorrow) and who is the consort of Pārvatī.

Result of chanting the first mantra: One gains mantra-siddhi¹ by chanting this mantra ten thousand times a day for forty-eight days, observing the discipline of fasting. One becomes free from the fear of dangerous creatures and gets relief from all types of fever. Gain of money and blessings of Bhairava are the other results of this mantra.

द्रापे अन्धसस्पते दरिद्रन्नीललोहित । एषां पुरुषाणामेषां पशूनां माभेर्मांसरो मो एषां किञ्चनाममत् ॥ । ॥
drāpe andhāsaspatē daridrānnīlaloḥita । eṣāṃ puruṣāṇām eṣāṃ paśūnāṃ
mābherrmā’ro mo eṣāṃ kiñcanāmat ॥ । ॥

drāpe – O Lord who gives undesirable results; andhāsaspatē – who is the Lord of all forms of food, daridrat – who has no possessions; nīlaloḥita – who is blue and red coloured; eṣāṃ – of all these, puruṣāṇām – of beings; eṣāṃ – of all these; paśūnāṃ – of cattle; mābheḥ – may you not frighten;

¹ Mantra-Siddhi or purascarāṇa siddhi is the gain of the blessing/power of the mantra through its devatā, which is obliged to fulfil the purpose for which the mantra is chanted.

māraḥ – (not) get destroyed; mā u – not; eṣāṁ – of them; kiñcana – any of them; āmamat – get afflicted by diseases.

O (Lord) the giver of undesirable results, the Lord of food, who has no possessions, who is blue and red coloured! May you not frighten the beings and the cattle. Let them not get destroyed or be afflicted by diseases.

He drāpe— Drāpi² is one who pushes you into ends that are not desirable; it seems that the Lord is the giver of undesirable results. It is like propitiating Lord Saturn. When you do so, he should not get pleased. If your prayer pleases him then he will give you more trouble. Therefore you have to specifically say, 'Do not give me trouble.' Here too, one prays to the Lord, 'Do not give me a birth where I will suffer.' This kind of addressing the Lord drāpe is called hetugarbhita=sambuddhi, meaning, the person is addressed keeping in mind what you want.

Again, the Lord is addressed as andhasaspate daridrat and nīlahita. Andhas is all forms of food.

Andhasapati³ is the one who is the Lord of food for physical and mental nourishment, he daridrat, one who does not have any one thing as his own. He is asaṅgaḥ even though he is everything. Because he is everything he does not possess anything. Nīlahita⁴ means the one who is blue-black and red coloured. It refers to the Lord with Umā on his side. Nilahita also refers to the one who is in the form of the cosmos.

Having addressed the Lord, the devotee makes the prayer: eṣāṁ puruṣāṅāmeṣāṁ paśūnāṁ mābheḥ—may you not frighten my people and cattle. Puruṣa refers to noth sons and daughters. By the word eṣaḥ one can refer to the entire world or only living beings or family alone. Mā bheḥ – O Lord, do not frighten these beings. Do not frighten the cattle wealth, or all the animals.

Eṣāṁ kincana māraḥ – Let not any destruction come to them. Mā u āmamat – Let them not be afflicted by any disease. By these words the devotee prays to the Lord that no harm comes to anyone. Let everyone enjoy happiness and let there be food for all.

To be continued...

² kutsitām gatim āpayati iti drāpiḥ – one who brings ends which are not desirable is called drāpi,

³ Andhas annam tasya andhasaḥ andhasapatiḥ sambuddhau andhasaspate—one who is the Lord of food is called andhasapati; the vocative case is expressed as *andhasaspate*.

⁴ umārdhadehataya ardhm nīlam ardhm lohitaṁ asya iti nīlahitaḥ – one who is blue-black and red coloured as half the body is that of Umā.

Inauguration of Long Term Course at AVG



May 1, 2014 – a day marked by an auspicious planetary position for spiritual undertaking and study – was the day of commencement of the fifth long term Vedanta course at AVG. The course is being attended by approximately 75 students. The course is conducted under the guidance of Pujya Swami Dayananda Sarasvati, by Swami Sadatmananda with Swami Shankarananda and Swamini Agamananda.

The day began early with a *Ganapati homam* being performed for all students to be able to complete the course successfully and without any obstacle. A special *puja* was done in the name of every student at the temple of Lord Medha Dakshinamurthy for the successful completion of the course.

Later in the morning, Pujya Sri Swamiji was welcomed into the lecture hall with *purna kumbha*. Led by Swamini Saradananda and Swamini Vedarthananda, a prayer was offered by everyone assembled, followed by the chanting of the *Guru stotram*.

TRUSTEE'S ADDRESS: Sri Ravi Sam, Trustee, AVG, Anaikatti addressed the students: he said that he was happy to see Pujya Sri Swamiji in fine health. He added that Sri Adi Sankara had no choice but to bring back Pujya Sri Swamiji and allow him to continue the teaching of *Vedanta*.

BLESSINGS OF SWAMIS: Sri Swami Paramarthananda said that the students should use the instrument of “*śiśrūṣa*” to gain *ātma jñāna* from the Guru. He

explained that the direct meaning of śīsrūṣa is an intense desire to learn and the implied meaning of śīsrūṣa is serving the Guru and following the instructions of the Guru.

Swami Sarvabhutatmananda, Swami Sudeerananda, Swami Prasanthananda and Swami Brahmaavidyananda gave their good wishes to the students for the successful completion of the course.

Swami Brahmatmananda, the Guru of Swami Sadatmananda, who is the *Acharya* of this course, addressed the students. Swami Brahmatmananda, in his talk, mentioned that when he attended a long term course at Sandeepany in 1977, it was two and half years of joy. He learnt all the important texts – from Tattvabodha to Brahma Sutra during the course. He also said that mere scholarship is not adequate: it will become wisdom only when revealed by a Guru. Pujya Sri Swamiji is an embodiment of all values. Values were not to be merely imbibed but to be discovered. The students should invoke the grace of the Guru and have an open mind, an intense desire to learn, and a prayerful attitude. Guru would make the students see *satyam*. After the course, when the students become teachers, the *Rsis* would talk through them and their whole life would be full of joy.

Pujya Sri Swamiji, then, introduced the Acharyas for the course;

Swami Sadatmananda: He has studied under Swami Brahmatmananda, Swami Visharadananda and me. Swamiji has been teaching in Bangalore for 20 years even though he looks young. I decided to give a chance to the next generation. He deserves to have this place. This is not an easy place: it is a hot seat. I let him go through that.

Swami Sankarananda: He has attended a long term course at Nagpur under Swamini

Brahmaprakasananda. Then onwards he is spending his entire time with me. He has attended the long term course at Anaikatti during 2010-2013. He was also teaching Sanskrit. I find him to be a good teacher: he communicates well.

Swamini Agamananda: She attended the first long term course at Piercy. After that, she was in Saylorburg. She has attended all these courses. She has been with me for a long time. She is a Harvard Ph.D. in Vedanta. She is very thorough.

Swamini Saradananda and Swamini Vedarthananda: They are good chanting teachers. They take care of the rituals at the temple.

Brni Medha Mrichika: She has a good grasp of Sanskrit grammar. She can be a great help to those who need help.

Teaching in the course: Pujya Sri Swamiji said that he would teach one class daily during the first three months. He would cover the important portions of the Bhagavad Gita, giving a bird's eye view of the subject matter.

Pujya Sri Swamiji's inaugural class: Pujya Swamiji began by asking this: "every branch of science like physics, biology, psychology and astronomy has a certain concept of reality. I too am taking about reality. Then, what is the difference? *Vedanta* talks about reality which includes other concepts of reality: I do not dismiss your concept of reality, I include your concept. I present the whole.

Five blind people wanted to know how an elephant is. Two of them who felt the body said that it is like a wall. Two of them who felt the legs said that it is like a pillar. The one who felt the trunk said that it is like a hanging root. And, they had a fight about

how the elephant is, each arguing his view to be true. The job in the Gurukulam is to present the elephant in its entirety. We will present the whole. Everything fits in there.

Pujya Swamiji added that “our teachers” will not say that mediocre cannot get knowledge. They take you seriously: they are committed. Therefore, he told the students to take them seriously. He said that the students’ commitment to learn means commitment to the teachers who teach here. He further asked the students to take the teachers seriously if not with reverence, which they will discover.

Pujya Sri Swamiji concluded saying that just as how it is not only the destination but also the journey all the way to Kedarnath that is pleasant, similarly the journey at Anaikatti will also be pleasant.

Distribution of text books: *Tattvabodha* and *Bhagavad Gita* books were distributed to the students by Swami Brahmatmananda.

Sri Sivaprasad, Secretary of Sruti Seva Trust, proposed the vote of thanks.

Acharya’s inaugural class: In the evening, Swami Sadatmananda started the first class of *Tattvabodha*. He talked about the goals

of human beings: the goals of *dharma* (ethics and obligations), *artha* (security), *kama* (pleasure) and *moksha* (freedom, discovery of self- acceptance).

Evening satsang: Swami Pratyagbodhananda gave his best wishes to the students for the successful completion of the course.

Swami Brahmatmananda spoke a few words about Swami Sadatmananda who met him as a higher secondary school student. He said that Swamiji was a topper in school examinations and that he later chose to study engineering. He observed that Swamiji and his friends were committed students who held *satsang* daily in the mornings and evenings and that he always loved Swamiji and his friends for their sincerity.

Then, Pujya Sri Swamiji answered the questions raised by the students. As if reassuring the blessings of *Devas*, cool showers marked the end of a solemn and eventful inaugural day of the long term Vedanta course.

Report by N. Avinashilingam



Three Day Gita Camp at AVG



CAMP SCHEDULE: Meditation classes in the mornings were guided by Pujya Swamiji on the first day and followed up by Swami Sadatmananda during the second and third days. During the day, there were three classes on the Bhagavad Gita – with Pujya Swamiji himself teaching all of the classes. The participants then gathered for an hour in Satsang during which time Pujya Sri

INTRODUCTION: Pujya Swami Dayananda Sarasvati conducted 3 day Gita camp at AVG, Anaikatti attended by around 50 participants from April 25, 2014 to April 27, 2014.

Swamiji answered the questions raised by the campers. The renowned classical musician Dr. Sriram Parasuram also give a talk on the nuances of south Indian and north Indian music during the satsang hours.



GITA TEACHING: Pujya Swamiji taught four significant verses from the Gita during the camp. Swamini Saradananda and Swamini Vedarthananda taught the chanting of the four verses.

KARMANYEVADHIKARASTE: Pujya Swamiji explained the verse beginning with “karmanyevadhikaraste...” (Gita II-47) – that one has a choice only with regard to action and no choice with regard to the results of action.

YOGASTHAH KURU KARMANI: He then elaborated on the verse beginning with “yogasthah kuru karmani...” (Gita II-48) in which he explained about performing one’s duty as an offering to Isvara and accepting the result as *prasada* from Isvara.

BUDDHIYUKTO JAHATIHA: He then unfolded the meaning of verse beginning with “buddhiyukto jahatiha.....” (Gita II-50), detailing the nuances of *karma yoga*.

YATAH PRAVRETTIRBHUTANAM: Swamiji concluded with “Yatah pravrttirbhutanam...” (Gita XVIII-46) which talks about how one can worship Isvara by offering one’s own duty just as how one

offers flowers during one’s worship of Isvara and thereby attain success.

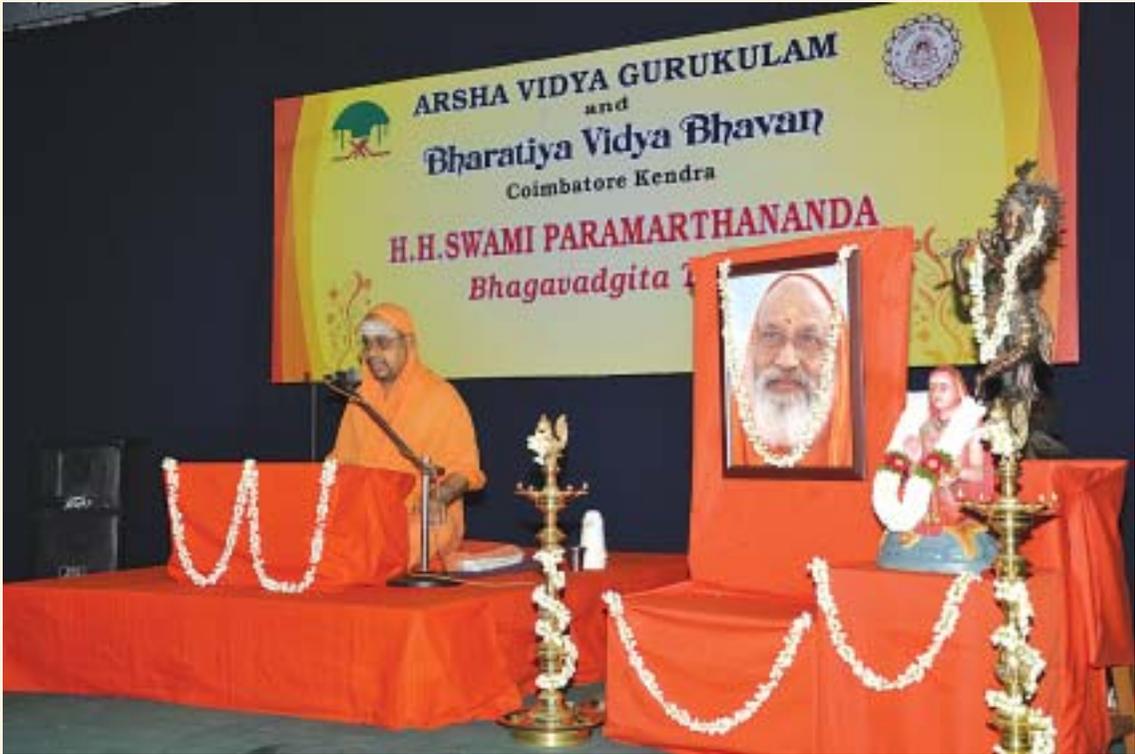
VALEDICTORY ADDRESS: In the valedictory address on the final day, Pujya Swamiji spoke about Isvara in the form of order and within that order, every other order – such as the physical order, psychological order, biological order, order of karma, and the order of dharma and also everything else within these orders – lie. Swamiji emphasized upon how Isvara is manifest as the psychological order and how within that order, all of one’s emotions – even those of anxiety, anger and frustration – are valid. He spoke of Isvara in the form of *dharma* controlling our actions. He spoke glorifying our heritage, remarking that our heritage is huge. Swamiji added as a final remark that there will be more three-day camps in the future so that many more important topics can be discussed.

CONCLUSION: We thank Lord Dakshinamurthy for giving us back Pujya Swamiji – it is indeed Isvara’s greatest blessing for all of us that Swamiji is able to teach unhindered for four hours a day with his clear voice and his usual strength.

Report by N. Avinashilingam



Swami Paramarthananda's Gita Yajna



The following is a summary of introductory talks by Swami Paramarthananda for the jnana yajna at Coimbatore between April 27, 2014 and May 3, 2014.

The Bhagavad Gita is divided into 3 sections of 6 chapters each, and each section covers a sadhana which everyone who desires to gain Moksha has to go through. Though the Bhagavad Gita addresses every aspect of life, it is known as a Mokshasastram. And Moksha is presented in 3 stages, in the first section as Karma Yoga, in the second section as Upasana Yoga and in the third as Jnana Yoga. All three are a requisite for a person seeking Moksha and are not optional. Of

these Karma Yoga and Upasana Yoga prepare the mind to follow the Jnana yoga and Jnana Yoga is the central theme of the Gita.

In the first Section the main theme of karma yoga is presented and the 3rd chp. deals exclusively with it. The principle of Karma Yoga is living a lifestyle in which I contribute to the society and benefit in my spiritual growth while I fulfill my personal and family needs. This contribution to the society is by the 5fold means known as Pancha Maha Yajna. The contribution is termed as Yajna because of the reverential attitude one has in performing these namely Pitru Yajna, Brahma Yajna,



Manushya yajna , Bhoota Yajna, and Deva Yajna.

The protection and preservation of the infrastructure to our family members becomes a Yajna , when done sincerely, and helps in ones spiritual growth. Br.Up 4.1.1 says ‘ a person who has ideal relationship with mother, father and Guru is a mature , sane person. The care for family in general and parents in particular is called as PitruYajna. The duties towards the parents after they depart is also termed as Pitruyajna.

The next infrastructure is the vedic culture and we are able to understand karma, upasana and jnanam and hence our life becomes richer because of this vedic culture. Being aware of the culture, respecting it, not damaging the culture, and preserving it

becomes our duty. This is Brahma Yajna. We are indebted to all the Vedas, Ithihasas , puranas, kalpam, vyakaranam, etc and also to the Rishis who have provided this rich culture.

Worshiping them and preserving all that they have done becomes a yajna and helps in our spiritual growth.

Manushya Yajna is done by living in cooperation with the whole humanity , and by contributing to all , by way of service according to our capacity.



Bhoota yajna is our contribution to the entire plant and animal kingdom and to the environment. Taking care of them, not destroying them and worshipping them . When these are done without any expectation it becomes a yajna and helps our spiritual growth.

Deva yagna is the worship of the Lord daily at home through which we pray for the welfare of entire creation. The nitya aradhana is not dedicated to personal or family wellbeing, but when 'lokahsamasthahsukinobhavantu' is the prayer , it includes all . By these 5 mahayajnas we become contributors to the society and this is an integral part of Karma yoga.

Karma yoga is defined as proper action with proper attitude. Proper action is pancha maha yagna and proper attitude is Iswararpana buddhi . Appreciation and criticism while performing is accepted as Iswara prasada. The spiritual growth that one gains by performing karma yoga is the discovery of the important fact that security , peace and happiness , the 3 fundamental needs are not gained by seeking outside, by possession or by relationships. Also he

learns the important lesson , that the world is a field for serving and growing and not for dependence.

UpasanaYoga: Upasanam is Iswarasameepemansahaasanam –Mentally remaining near God . Initially it is done as a Ishtadevataupasanam known as Abhyasa yoga and a personal relationship with Ishwara is struck. Later Ishwara asSarvavyapi , as the cause of the whole creation, is cognized. Many Avatar of Ishwara have come and gone but Ishwara"savatara as the creation is seen at all time and at all places.

By the understanding of the Viswaroopalshwara one reminds himself to be a user and contributor in the whole world and not to be a owner and controller. By this Upasana ,ahamkara and mamakaraare diluted and a mental discipline and focus are gained.

Jnana Yoga: Without Karma and UpasanaYoga, the practice of Jnanayoga is difficult. Jnana Yoga is the understanding of Ishwara as said in the scriptures, which is gained by a consistent systematic study under a competent Guru for a length of time. The

culmination of Jnanayoga is in the perfect understanding that Ishwara is in the form of my nature, as Sakshi Chaitanyam as the experienter of all experiences , never as an experienced object.

Report by Lalitha Ramachandran





On Sunday, May 4, the Gurukulam celebrated SankaraJayanti with a special puja to AdiSankara.

On Saturday, May 3, ArshaVidyaGurukulam received Swami Viditatmanandaji who arrived from India. Priests Raviji and Ganeshji performed PurnaKumbha at approximately noontime. There were several devotees who were eagerly awaiting his arrival and were present for the ceremony. Swamiji's arrival at the Gurukulam marks the beginning of an always exciting season of summer retreats and camps attended by several hundred students throughout the summer. To begin, Swamiji will continue teaching Chapter 18 of the Bhagavad Gita on the 1st and 3rd Sunday weekend classes. For this year's Memorial Day retreat, Swamiji will teach classes on Mamekam-saranam-vraja and for the Independence Day retreat, the topic is Yo-madbhakta-sa-me-priyaha. Swamiji will be teaching weeklong courses during his annual Bhasyam camp and for the Family Vedanta Retreats I, II, and III. In addition, he will conduct public talks and satsangs for his many devotees living throughout





ARSHA VIDYA GURUKULAM

(SRUTI SEVA TRUST)

ANAIKATTI, COIMBATORE - 641 108

Phone : 0422-26 57 001 Mobile : 94426 46701

E-mail : office@arshavidya.in

Website: www.arshavidya.in

GURU PEYARCHI PUJA

A special Abhisheka and puja will be performed at the Gurukulam on Friday, June 13, 2014 on the occasion of **Guru Peyarchi** to invoke the blessings of **Lord Medha Dakshinamurti** for the welfare of all.

We welcome you to participate in the Puja on this day and receive the blessings of **Lord Medha Dakshinamurti & Pujya Sri Swami Dayananda Saraswati**.

PROGRAMME

Abhisheka and Puja	-	04.30 P.M.
Diparadhana	-	07.00 P.M.
Praadam	-	07.15 P.M.

P.S. Please send your offering of Rs.251/- to us on or before 12.06.2014. Use the form given below. Please make your Cheque or DD payable to **Sruti Seva Trust**, Coimbatore.

You may also be one of the sponsors of the day by offering Rs.1000/- or more.

PUJA OFFERING

Enclosed is my offering for the **GURU PEYARCHI PUJA** on **13.06.2014**

Name (In BLOCK LETTERS)

Nakshatra

Gotra

1] Rs.251/-
2	
3] Rs.251/-
4	

My Address (in BLOCK LETTERS)

.....

Phone..... Mobile..... E-mail.....

Cheque / DD No..... Bank..... Date

**Lalitasahasranama Lakshyarcana
& Durgasaptasati Parayanam**
At the Site for Atmaprajananda Ashram & Gurukulam
1st Day of the Six-day long Celebration



Finally after Ten Years



Yadrccha labha-santushta



Devi on the Centre-stage



Mahalakshmi in Full Splendour



Durga Lakshmi Saraswati on the Right



Twelve Kalasas on the Left

**Lalitasahasranama Lakshyarcana
& Durgasaptasati Parayanam**
At the Site for Atmaprajananda Ashram & Gurukulam
1st Day of the Six-day long Celebration



Well. Laitasahasranama is on Page 35



**What is the next chapter in
Durgasaptasati?**



Who will be the recipient/s ?



Artha Kama



21 Priests chanting Punyahavacana



**14 Priests chanting Durgasapatasati
Parayanam**

Sankara Jayanthi at AVG



Sankara Jayanthi was celebrated at AVG, Anaikatti on May 4, 2014. We celebrate *Sankara Jayanthi* to seek the blessings of the greatest *acharya* of Vedanta the world has seen – Adi Sankaracharya, who was also a critical link in the traditional teaching *parampara* (lineage) of *Vedanta*. At this juncture, it is worthy of note that in 2012,

the Sringeri Mutt presented the “*Adi Sankaracharya Award*” to Pujya Sri Swami Dayananda Sarasvati in recognition of his traditional teaching of the *Sankara bhasyam* to students and seekers from all over the world. We are indeed blessed to have the living Adi Sankaracharya in the form of Pujya Sri Swamiji.





PUJA: The altar for the *puja* (worship) was the *murti* (deity) of Adi Sankara at the lecture hall. Led by the temple priest, the *Sankaracharya Astotra Sata Namavali* (a hundred and eight names glorifying Adi Sankaracharya) was chanted. An elaborate, traditional puja was performed. Master Siddarth sang a song in praise of the greatest acharya, Adi Sankara.

ANUGRAHA BHASANAM: Pujya Sri Swamiji began his *anugraha bhasanam* (address) by saying that before the classes everyday, we would be chanting three slokas glorifying Adi Sankara: Sadasiva Samarambham..., Sruti, Smruti, Purananam..., and Sankaram Sankaracharyam.

He said that some people try to glorify Adi Sankara by attributing miracles to him; even if we do not consider those miracles, the fact that we are discussing about him after 1000 years of his time itself is great. He said that *Sankara bhasya* is not a matter of *belief*; we are going to study that.

Swamiji pointed out that but for Adi Sankara, the teaching tradition would have

become extinct: he had the vision that a teaching has to be preserved and presented in the form of words. So, he wrote commentaries on the *Bhagavad Gita*, the *Upanisads* and the *Brahma Sutra*, and these commentaries expound the vision of the non dual *Brahman* that one is. He also said that the tradition owes a lot to Adi Sankara.

Swamiji explained that *Sankara* means the one who puts an end to *samsara* (ignorance-born notion of bondage) and gives one the blessing of freedom. Swamiji said that today, we are here because of Sankara and that here, at the Gurukulam, we will learn and understand Sankara in his own words. What reveals Sankara is his *bhasyam*. It is believed (in the tradition) that Lord Narayana in the form of Veda Vyasa wrote *Brahma Sutra* and Lord Siva in the form of Adi Sankara wrote the *bhasyam* (commentary) on that.

The celebrations ended with a prayerful chanting of "*Jaya Jaya Sankara, Jaya Hara Sankara*".

Report by N.Avinashilingam

Summer Camp for Children at AVG



Anaikatti for the first time since its inception witnessed a Summer Camp for Children during April 19, 2014 to April 27, 2014. It happened due to the blessings of Pujya Swami Dayananda Sarasvati and initiative of Smt Savithri Mani who is a veteran in organizing Children's Camp at AVG, Saylorsburg for the past 22 years. Brahmacharini S. Radha and Brahmacharini S. Girija who have done a long term course at AVG Anaikatti during 2010-2013, jointly organized this camp along with Smt Savithri Mani.

60 children from in and around Coimbatore enthusiastically took part in this camp. The camp started with an orientation

programme to the children by Smt Savithri Mani and Brahmacharini S. Radha. The children were taken around the Gurukulam and were oriented to the functioning of the Gurukulam. The next day the camp started with the yoga class by Smt Ponmani Avinashilingam.

The class was divided into two groups on the basis of age 7-11 and 12-15 years. Children were taught daily prayers by Brahmacharini S. Radha and Brahmacharini S. Girija. The children were given a brief outline on values like ahimsa, purity, friendship, truthfulness, etc. The children were taught a few bhajans. In the afternoon the children were made to play indoor games like





solving puzzle, word scrabble, drawing, riddles, etc.

After tea in the evening, there were variety of programmes like magic show, balloon art, light and shadow show, Bharathnatayam dance demo and environmental protection by Smt Vanitha Mohan and group who educated the children on preparation of natural compose fertiliser with the help of daily kitchen waste.

Every day in the evening during satsang time the children exhibited their talents like singing, playing violin, karate demonstration, rendering bhajans, guitar and kanjeera.

On all the days the campers along with Vedapatasala children were taught cultural programme which was conducted on the final day.

The camp concluded on April 27, 2014. Sama Veda prayer song was rendered by Anaikatti Veda Patasala children. This was followed by camp song which explained what they learnt in one week. Three programmes bringing out the talent of Children were presented; Drama on Bhaktha Ramdas, Puppet show on Samyuktha Svaymvaram and Musical drama on Bhaktha Kusela.

The children prepared a folder of what they learnt in the week.

Pujya Swamiji gave participation certificates to the Children. It was a valuable experience for the children and their parents.

Report by Sasikala Jayakumar, S. Radha and S. Girija



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The yoga of objectivity

Four-day intensive Vedanta retreat

Witzenhausen, Germany 31 July - 3 August 2014

Selected verses from Vivekacudamani - The Jewel of Discrimination

During this four-day retreat in Germany, you will be given the unique opportunity to be exposed to the spiritual teaching of Vedanta. You will share this retreat with a small group of individuals who like you are interested in learning more about oneself. The exposure to the vision of Vedanta in a natural environment and without any distractions can truly bring about a major shift in perspective and transform your entire life.

The retreat will cover:

Selected verses from Vivekacudamani - The Jewel of Discrimination

Vivekacudamani is a popular text on Vedanta attributed to Adi Sankaracharya that is studied by many people in the advaita-tradition. It exposes one to various methods of teaching used in the different Upanishads.

In the beginning of this text, the student asks his teacher a few questions: what does this bondage consist of? How did it come about? What is liberation? How is it possible? What is the self and the non-self? How to understand the difference between the two? In the process, the entire vision of Vedanta is unfolded in a very lucid manner. The study of this text enables one to have a strong foundation which is essential for further in-depth study of Vedanta.

The teaching of this text will be reinforced with dialogue sessions and guided meditations.

Location and accommodation

The retreat will take place in Germany between Kassel and Göttingen in Witzenhausen.

Multi-bed rooms or the possibility to camp are available for participants.

It is in a beautiful countryside with quiet nature around, which makes it an ideal location to inquire and contemplate into realities of existence.

Dates - 31 July-3 August 2014

We suggest that the participants arrive at the venue on 30 July, one day before the beginning of the intensive course. The classes start on July 31 early morning and end on 3 August after lunch.

Retreat schedule

- 6:30 - 7:00 Guided meditation
- 7:00 - 7:30 Breakfast
- 8:00 - 9:15 Vivekacudamani 1
- 9:30 - 10:30 Optional activity (Yoga classes)
- 10:30 - 11:00 Tea break
- 11:00 - 12:15 Vivekacudamani 2
- 13:00 Lunch
- 13:00 - 15:30 Free time
- 15:30 - 16:00 Tea break
- 16:00 - 17:15 Vivekacudamani 3
- 17:30 - 18:30 Nature walks or meditative movements of Tai Chi
- 19:00 - 20:00 Dinner
- 20:15 - 21:00 Discussion

vedanta

The royal objectivity

Cost

The cost of this retreat consists in a donation to venue of the retreat (covering accommodation and three vegetarian meals per day) and teacher fees (covering all Vedanta sessions, course material, accommodation and travel expenses of the teacher).

Donation to retreat center is:

Euro 45 per person per day, all 4 days 180 Euro
(accommodation, 3 vegetarian meals per day, teaching room)

The teacher fees are

Euro 150-250Euro per person

Travel expenses to and out of retreat center are not included. Transportation from train station and airport by taxi have to be arranged by participants.

For more details call *Anne Löper* +49-151-55661132.

Pre-registration and payment

Participants are advised to pre-register at <http://www.discovervedanta.com/contact.htm>, fill in all their address details and mention the retreat name and dates. Closing date for registration for this retreat is July 21 2014.

The final registration and payment will take place on the first day during the orientation meeting.

Cancellation

We do not charge any cancellation fee since we take the pre-registration as a firm commitment. If for any unexpected reason participants are not able to attend the retreat, we would appreciate receiving their request for cancellation at discovervedanta@gmail.com before July 21 2014. It will give a chance to another person to join this retreat.

Vedanta, Being alive to what is
www.discovervedanta.com

Need to Understand Secularism By Swami Dayananda Saraswati

The aspiration of those who amended the Constitution to call India a secular nation is a noble one. Secularism, as originally conceived, embodies basic principles that implement and nurture universal values. Thereby, it fosters a state that is harmonious and, in harmony with the Lord. However, one may know or is taught that the Lord and ethical behaviour are inextricable. The essence of such behaviour is captured in a single guideline that is found in all religions—the ethic of reciprocity. Popularly known as the golden rule, it mandates, “Do to others as you would want them to do to you.” This maxim that guided humans throughout history is traceable to ancient religious traditions all over the world. It is so pervasive because it is based on a special human endowment, empathy. Empathy is the capacity to sense the pain of another being and act appropriately. And the extent to which this empathy is honed is a mark of one’s evolution as a human being seeking harmony with the Lord.

The principle of reciprocity based on empathy is the key component of a secular state—all citizens are equal, including before the law. Nothing helps to bring about the stability, growth and unity of a nation more than the implementation of this single idea. It instils in each and every individual a basic sense of security and confidence that there is order, justice in this world. You can go ahead; the laws will protect you and guide you. Equality also extends to religion. Each individual in a secular state is granted freedom to practise his or her religion. Though the Constitution now mandates so, it was originally part of

the fabric of this country. The proximity of religious structures of different traditions, such as the Ellora caves, the long history of vigorous, public debate of different views, the Ashoka edicts, and the religiously persecuted communities who found refuge in India all testify to this.

This two-fold promise of secularism—equal citizenship and religious freedom for all—depends on the fulfilment of a condition that is the most defining feature of secularism. The separation of the sphere of influence and operation of the state and religion, which means there is neither interference of the state in religious matters, nor the influence of religion in the affairs of state. The prohibition of religious interference in matters of state is a corollary of equality before the law and equal citizenship. If separation of faith from state is not achieved, it will be impossible to avoid state interference in religion, inevitably violating the religious freedom of individuals and groups. And there will also inevitably be discrimination by the state against the individual’s rights and privileges as a citizen. The result can only be a discordant, fragmented nation, or nations. If there is to be real equality, one group cannot be privileged over another by the state.

The Constitution ensures this required separation by the prohibition of religious instruction in state schools, and of taxes to support any particular religion. But it also mandates to ensure religious freedom breaks down in the constitutional sanction for state interference in religious affairs. The trouble is the unequal application of this

sanction. This sanction is used for state administration of temples and maths, state appropriation of temple land and donations, even legislation of who should be admitted into the temples. On the other hand, in dealing with minority religions, there are political constraints, which restrict the interference. But in respect of the majority, there is no political constraint. As a result, the state has taken over places of worship and collection of revenue from offerings of the majority religion, but not others. Moreover, such revenue can be redistributed for other purposes, including maintenance of institutions of other religions, even those which are opposed to the majority religion. It has also led to the discriminatory modification of personal religious laws. The religious laws of some minority religions supersede parliamentary laws, while for the majority religion, parliamentary law has been enacted to supersede religious laws. This unequal treatment of religions by the state has created legitimate grounds for discord. And different civil or criminal laws for different groups, religious or otherwise, is the antithesis of secularism. If secularism is the aim, it is, therefore, necessary to find an alternative to the current relationship between state and religion. And whether it is called secularism or something else, such change is necessary if there is to be unity, and at the same time, religious freedom in this country.

Non-interference of state in religious affairs is sound, as it recognises an important fact of human existence. Though universal values, which form the basis for equality before law, are connected to religion, there is another dimension of the religious life of a human being, so intimate, so sacred, that interference of any kind, by the state or other faiths, is experienced as violence. This consists in one's understanding of and relationship to the Lord. It is here that protection is required. It is the state's

responsibility to ensure no individual or group, including the state, interferes in religious expression of another group, by conversion or otherwise. To do so is to violate sacred space, individual and collective, and sow the seeds for dissent and fragmentation. If national unity and harmony are to be secured, the jurisdiction of the state has to be limited to framing and enforcing criminal and civil laws. Conventions, religious or otherwise, are outside its scope, unless they transgress the criminal and civil laws. Because of this, framing the laws is a matter of great responsibility and complexity in a religiously and culturally diverse society. There are unique realities in any society. India is no exception. The issue, for a governing body, is being in touch with all those realities and responding appropriately. This is sane. What is sanity but being in touch with reality? If we are to function as a homeland for every Indian citizen, and as a contributor in a global era, we must be sane. And to be sane, we must be united and fair. We cannot afford to marginalise or privilege any group, religious or otherwise. If sanity is being in touch with reality, our religious traditions have something more to say about this. In all traditions, that reality is the Lord, and the ethical laws are intrinsic. Thus, the more ethical one is, the more one is in touch with the sacred reality, and, whether as an individual or a nation, the more sane one is—free of conflict, productive, in harmony with the universal order. This is our heritage. Together we can claim this heritage. It is our duty to do so—our duty to our ancestors, to our neighbours, local and global, our children and their children, and to our own integrity.

The author is a renowned traditional teacher of Advaita Vedanta and founder of the Arsha Vidya Gurukulam

New Indian Express





Page sponsored by:

A Well Wisher

April Snowfall Hampers Kedarnath Road Repair, But Famous Hindu Shrine Will Still Reopen Next Month

Source

INDIA, April 20, 2014 (Daily Mail): Heavy snowfall accompanied by rainfall since Saturday night has hampered reconstruction work at flood-hit Kedarnath in Rudraprayag district. Presently a Special Task Force (STF) team, comprising Nehru Institute of Mountaineering (Uttarkashi) and the Uttarakhand Police, is engaged in constructing a trek road to the famous Hindu shrine, which will reopen on May 4. Preparations are underway to restore tourist facilities in Kedarnath, which includes creating a trek route, helipad ground, fixing water supply, electricity and other basic amenities.

Devotees in large numbers visit Kedarnath from different parts of India to offer tributes to Lord Shiva. But the flow of tourists has seen a drastic decline ever since last year's devastating flash-flood.

Till last year, the trek for Kedarnath used to start from Gaurikund but this time the pilgrims will have to walk an additional distance because of the slow reconstruction work. Located at a height of 11,750 ft., pilgrims visiting Kedarnath will have to use a new 4.3 mile pedestrian road from Rambara onwards to reach the shrine. The

earlier trek connecting Rambara to Kedarnath has been abandoned. But the trek connecting Rambara to Gaurikund will more or less remain the same.

Vedic Cultural Centre Launches English Translations Of Vedas

Source

MARKHAM, CANADA, April 6, 2014 (Weekly Voice): Keeping in line with the principles of Arya Samaj to disseminate and propagate Aryan values as propounded by the Vedas, Arya Samaj of Markham and Arya Samaj of Toronto jointly launched an English translation of the Four Vedas in eight volumes covering eight thousand pages, flown directly from India for this most auspicious occasion, coinciding with the celebration of 139th Anniversary of the

founding of Arya Samaj in India by Maharshi Dayanand in 1875 A.D.

The Himalayan task of translating the most sacred Vedic religious scriptures in Canada was done by a renowned octogenarian, Indo-Canadian Vedic scholar, Dr. Tulasi Ram Sharma (formerly Professor of English in Delhi University), author of many books and articles on Vedic literature, culture and heritage. Dr. Tulasi Ram Sharma was honored with a plaque for his outstanding achievement

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Kedarnath Shrine Reopens for Devotees On Sunday

Source

DEHRADUN, INDIA, May 4, 2014 (India Today): Sacred portals of the Kedarnath temple were reopened to devotees amid

elaborate rituals early on Sunday morning, about a year after the Himalayan shrine was marred by flash floods that had left thousands of people dead and many others stranded. Chief priest of the shrine (Rawal) Bhima Shankar Ling presided over the rituals as its gates were opened amid chanting of Vedic hymns. About 1,252 devotees including eight foreign nationals visited the shrine on the opening day.

It is the first Char Dham yatra (to four sacred places in the Himalayas: Kedarnath, Gangotri, Badrinath and Yamnotri) after last year's calamity. The annual pilgrimage was struck by the unprecedented flash floods last year causing large-scale loss of lives and property. Over 5,000 people were dead or missing, including pilgrims from various parts of the country.

Expressing happiness over the first day turnout, Committee CEO V.D Singh said it was much more than their expectations. "The crowd was bigger than expected and there was much enthusiasm among the devotees. It is an indication that the fear psychosis gripping people outside the state in the wake of last years tragedy is subsiding gradually. "The crowd of visitors is likely to swell as the snow begins to melt," he said.

15,000 turn Up For Gangotri, Yamnotri Re-Opening

Source

DEHRADUN, INDIA, May 3, 2014 (Times Of India): Last year's mid-June flash floods did not deter 15,000-odd devotees from

across the country from converging at Yamnotri and Gangotri shrines in Uttarkashi district to attend the sacred ceremony marking the re-opening of these shrines' portals. With this, the Char Dham yatra has commenced in Uttarakhand.

Amid chanting of Vedic mantras, the doors of Gangotri and Yamnotri were re-opened at 12:01 pm and 1:20 pm, respectively minutes after their "doli" (palanquin in which the statues are carried) reached the temples from their winter abode at Mukhba and Kharsali villages in the district. The winter abode of Goddess Ganga is located at a distance of about 9 miles from Gangotri shrine and 6 miles from Yamnotri shrine.

Residents in Mukhba and Kharsali villages consider Goddess Ganga and Goddess Yamuna as their daughters. On Thursday, with moist eyes, they accorded a ceremonial send-off to the two statuess, respectively in their doli decked with flowers. When contacted, devotees at Gangotri and Yamnotri said they had to trek for several miles on the 20 mile Badkot-Jangalchatti and the 15.5 mile Gangori-Sukhi motorable roads to reach Yamnotri and Gangotri shrines, as they are still being re-constructed.

New Zealand Youth Hold Conference

Source

NEW ZEALAND, March 13, 2014 (Indian News Link): The younger members of the Hindu community have called on their peers

to realize the power inherent in them and seek self-inspiration to bring about quality changes in lifestyle and promote a better society.

Organized jointly by the Hindu Youth New Zealand and the New Zealand Hindu Students Forum, the Conference held under the theme, "Dynamic You: The Power of Youth" attracted 150 participants. Among them were university students, professionals and entrepreneurs with a passion for Hindu values.

The conference, held on March 1 at Aotea Centre in Auckland's Central Business District, was the third in an annual series. It brought together young men and women from both sides of the Tasman. It was an event that channelized the enthusiasm and exuberance of the younger members of the society, providing them a platform for exchange of ideas and information, and more importantly, find ways and means of assimilating the Hindu way of life.

Murali Magesan, who undertook various responsibilities for the annual gathering, said in his keynote address that Hindu youth can be the leading light of the multicultural, multi-religious and multilingual community of New Zealand, provided they harnessed their capabilities for the common good. "There are about 80,000 Hindus in New Zealand, accounting for about 2% of the population. As a group, we are significantly more qualified compared to the rest of the population. It is heartening that a high percentage of Hindus are highly successful professionals in this country," he said.

Indian Railway Starts Pilgrim Train from Chennai to Nepal

Source

KOLKATA, INDIA, May 5, 2014 (Times Of India): After offering tour packages to popular destinations like Thailand, Singapore and Malaysia, Indian Railway Catering and Tourism Corporation (IRCTC) has launched a tourist train from Chennai to Nepal, primarily aimed at pilgrims from south India. Those opting for this tour will be taken around Hindu and Buddhist pilgrimage destinations in north India and Nepal.

It will be an exclusive AC tourist train for a round trip from Chennai, covering Allahabad, Varanasi (Kasi), Ayodhya, Kathmandu, Manakamana, Pokhara and Kushinagar. The train will start from Chennai Central on May 11 and return on May 23. The train will pass through Vijaywada and Warangal for the benefit of pilgrims from Andhra Pradesh.

The tour includes travel by the AC Tourist Train, AC hotel accommodation at places where night stay will be required, buses for transfers and sightseeing, on-board and off-board vegetarian catering, services of tour escort and security. In this trip, the tourists will get an opportunity to bathe in the Triveni Sangam (confluence of rivers Ganga, Yamuna and Saraswati) in Allahabad, visit the famous Vishwanath temple and Visalakshi temple in Varanasi (Kasi), visit Pashupathinath Temple, Swayambhunath (a Buddhist Temple) and Budha Nilkantha (Lord Vishnu) temple in Kathmandu.

Hindu Temple Consecrated In Washington State

Source

BOTHELL, WASHINGTON, May 14, 2014 (The Republic): When yellow-robed priests pulled back the burgundy curtain of a shrine inside the Hindu Temple and Cultural Center in Bothell, more than a thousand people who had squeezed into the smoke-filled building let out tears and gasps of joy. It was the crowd's first glimpse of not just the temple's first formally consecrated statue, but the nation's first formally consecrated Hindu temple shrine in the Pacific Northwest.

Indian craftsmen called shilpis, descended from generations of other temple craftsmen, had spent six months molding the statue's shrine. The Deity itself was hand-sculpted in India out of black granite. Finally, after three days of rituals last weekend called Kumbabhishekam, the Deity Prasanna Venkateshwara was brought to life. Related to Vishnu, preserver of life in the universe, the Deity will play a key role in formal rituals performed at the shrine.

"This is a 27-year-old dream come true," said Mani Vadari, chairman of the HTCC's board, who first worshipped with other Hindus in church basements, rented spaces and homes when he came to the Seattle area in the 1980s. The group he worshipped with then consisted of fewer than 100 families. Today, that number has ballooned, largely due to an influx of Indian software engineers who have immigrated to the area. From 2000

to 2012, U.S. Census data show the Indian population in King, Snohomish and Pierce counties of Washington State nearly tripled from about 20,000 to 59,000

Court Advisor Recommends Padmanabhaswamy Temple Priests be paid \$8,500 per month

Source

KERALA, INDIA, May 15, 2014 (Times Of India): [HPI Note: The logic behind the advisor's recommendation is not explained in this widely circulated article and remains something of a mystery.]

The best graduates from IITs and IIMs dream of the salary amicus curiae Gopal Subramaniam has recommended for head priests of Sree Padmanabhaswamy temple in Thiruvananthapuram. In his report to the Supreme Court on management of the temple, which shot into the limelight after wealth estimated at US\$17 billion was discovered, Subramaniam listed the hierarchy of priests with thantris at the top followed by periyambis, panchakavyathunambi, thakkadam and thiruvambadi nambis. He said the thantris should be paid US\$8,500 (rupees five lakh) per month.

Starting with the thantris, the amicus said none of the four main priests reside within the temple complex. This is because their earnings from conducting rituals in the temple were meagre which forced them to perform rituals outside. He said their

residential quarters too were in dilapidated condition. "It is submitted that an amount that is proportional to the stature of the thantris should be fixed by the temple authorities, preferably a sum of \$8,500, to be paid according to the directions of the (head) thantri," the report said.

Subramaniam said the salaries of the four periyambis, the high priests who maintain celibacy during their tenure in the temple to perform archana and offer worship to the deity, was worse. "The salaries of nambis are very low, around \$213 per month and they are not entitled to emoluments being temporary staff," he said and provided a graded salary structure for them as per their status in the conduct of rituals in the temple. The amicus recommended to the apex court that "archana commission can be fixed at 7% after consultation with the temple authorities and the salary of the periyambi should be around \$1,500 per month". "The panchakavyathunambi should be paid \$1,365 per month as salary while thakkadam and thiruvambadi nambis should receive \$1,025 per month," he said

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